



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Pessimism is the resignation of all happiness and leads through a contemplation of the vanity of the world to a contempt for the world, which sometimes appears as a conquest of the world. Pessimism has many advantages over optimism, but its practical consequences are impossible. Whenever pessimism attempts to end in absolute negativism, it will quickly come into contradiction with the real nature of ourselves. By adhering to the principle of negation it surrenders reason, the norm of the spiritual, and the impossibility of such resignation becomes soon enough apparent. A man may resign for himself, but he cannot resign for the totality of mankind and for the whole of the spiritual world. He can resign his subjective happiness. He cannot give up the ideality of his nature. The endeavor to live and to work is not merely physical; it is also metaphysical. We have not only to maintain our individual, and, as it were, "point-like" existence, but also the spiritual process which ensouls us, for we are co-workers in the design of a spiritual world, and we wage a battle for our soul. The whole life of man, from this standpoint, appears as a duty, which is not a creation of our own arbitrary will, but depends upon the inner necessity of our spiritual existence and upon our relations to the invisible order of all things. Misery and suffering are indispensable in the struggle for a spiritual existence, the aim of which does not lead to nothing, but to the construction of a new world. The old ego may be destroyed, but life is resurrected in a new and spiritual self. The lower impulses of life may be rooted out, but the higher aspirations will persist, and their reality becomes the more apparent. The deepest tendency of life is not identical with the yearning for selfish pleasure, and the energetic struggle for life is possible in full contrast to the lower hunger for life, because man in such cases does not stand up for his own individual cause alone. Thus, the reality of evil does not disappear, but loses in its predominance and supremacy in life.

Thus, it is not mere existence which we aspire for, but we must give to existence a content which is the creation of a spiritual world with spiritual significance. Upon this basis a new world-conception must be created which will renew the old ideals that are found in religion, which is not a mere sentiment but endeavors to build up the life of the spirit. Eucken would not confine himself to the forms of our traditional religion, but declares that philosophy should take a view of the whole from a more general standpoint. Yet he feels himself in agreement with the spirit of religion, which is expressed in its ethical aspirations. P. C.

GRUNDZÜGE DER WISSENSCHAFTLICHEN UND TECHNISCHEN ETHIK. VON Dr. Fred Bon. Leipsic: Wilhelm Engelmann. 1896. Pages, 166. Price, 4 Marks.

Dr. Fred Bon's position is perhaps most clearly characterised on pp. 14-15 of his pamphlet where he declares that every individual of a species must on the one hand compete with all other individuals of the same species who have the same wants and need the same means for the satisfaction of their wants, and on the other hand struggle against individuals of other species, who are either utilised for his

benefit or destroyed to provide him with food. The former condition produces a tendency to hostility or isolation, the other a tendency to mutual approach and combination. Thus all life is dominated by "isolation and conclusion," and our author finds "the ethical maxim in conclusion" as against "isolation which is the maxim of egotism." Thus he formulates the definition of ethics, which is the main result of his considerations in the preface (p. 4), as "a superordination of the conclutory interests." The term "conclutory" is original with the author and cannot (from a philological standpoint) be regarded as a happy formation. Since the author intends to elevate ethics, which so far has been a mere science, to an art that should be "the most powerful branch of social politics" (p. 11), he proposes to lay down the outlines also of the "technic ethics," which is "the noble task of the ethics of the future."

The contents of the booklet are subsumed under the headings of "the law of moral evolution" and "the raising of mankind" (*Menschheitszucht*), the latter containing some indifferent discussions of sexual love and various other moral considerations regarding the place of the individual and its individuality in society, moral commandments and an appeal to voluntary complaisance, the influence of moral ideals, etc. On the last page of the book we are told that ethical conflicts will be decided not by arguments or logical deductions but by action and energy. The strongest will conquer.

The author quotes Nietzsche, Wundt, Ihering, Hegel, and Schopenhauer indiscriminately and remains always on the surface. He scarcely touches the real problems of ethics, which is not a "super-ordination of the conclutory interests," not a mere submission to the common will of society (*Gesammitwillen*). Is it not possible, nay, even a frequent occurrence, that one individual is morally right in opposition to all others? It is true that the strongest will conquer, but the question is who is the strongest? Is the tiger stronger than man, and is there no strength whatever in logical argument or in truth?

P. C.

SÖREN KIERKEGAARD ALS PHILOSOPH. By *Harald Höffding*, Professor der Philosophie an der Universität Kopenhagen. Mit einem Vorwort von Christoph Schrenpf, Lic. Theol. Stuttgart; Fr. Frommanns Verlag (E. Hauff). 1896. Pages, 170. Price M. 1.50.

GUSTAV THEODOR FECHNER. By *Kurd Lasswitz*. Stuttgart: Fr. Frommanns Verlag (E. Hauff). 1896. Pages, 204. Price, M. 1.75.

HOBBS LEBEN UND LEHRE. By *Ferdinand Tönnies*. Stuttgart: Fr. Frommanns Verlag (E. Hauff). 1896. Pages, 232. Price, M. 2.00.

Imitating a practice which has been extensively developed in America and England, a German publishing house has begun the publication of a series of *Philosophical Classics*, being monographs on the life and work of the leading philosophers of all times. The series, which is edited by Prof. Richard Falckenberg, of Erlangen, begins with the three volumes before us, and will be supplemented by the